1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

pieces of deerskin wrapped around the leg below the knee, bound in place by a strip of skin.

Although skin shirts and moccasins are credited to the Pima,[14] the Maricopa made no use of them.

The breechclout was called wemakxa'vâ; the bark skirt upu'i or upu'iavâxai (avâxai' being now a woman's skirt of any material); the under-aprons tilyuðiʹk; the belt amĕ'l; the robe atkwĭnyĕ'p; the sandal haminyʲo' acika'tĭs (haminyʲo' being now any shoe), a woman's sandal xamanyu' hacâgya'dĭc ("cut out"); the legging kŭmᵘĕ't.

Garments were made by old people; old men making breechclouts and being repaid with rabbits or whatever the recipient acquired when hunting; old women made the bark skirts. Men alone made bark or hide sandals.

Old people carried staffs (n,icao'xâ, "for the old"), some four and a half feet long.

The hair was worn hanging to the waist in back and cut in a bang at the eyebrows. But while the back hair of the women fell in a loose mass over their shoulders, men arranged theirs in some twenty strands, partially braided but primarily rolled. Some men let the hair at the sides hang loose as low as the breast, braiding only that at the back. There was intense pride in its appearance: a handsome man was reckoned one whose thick, glossy hair hung in a profusion of rolls quite to his waistline. This is the habit and attitude of the lower Colorado tribes, yet there was no attempt to lengthen it artificially as there. My Halchidhoma informant Kutox had his scanty, short hair in six braids lengthened with other human hair and horse hair, but he stated that he is the only one who had ever done this. Formerly when an old man's hair got short, he bunched it at the back of the head, where it was held in place by a woven band.[15] For convenience a man wrapped one roll around the others at the back of the head to hold them out of the way.

[14] Russell, *Pima Indians*, p. 157.

[15] My notes are not quite clear whether this was bound about the back hair alone or worn as a head band.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

SCALP DANCE

727 535 [887] The scalp dance, which followed the sixteen days of purification, comprised a dance by day, followed by singing throughout the night. Old men and women alone took part, even the men who had taken scalps being excluded with other young people. The old women alone danced, but they as well as the men took part in the night performance.

727 The scalp was mounted on a tall pole by an old man, its permanent keeper. The performance derived its named from this, "enemy standing" (hwĭcĭvau'). Had an enemy been slain while raiding the village his corpse was mounted on another post beside it, facing the east, tied upright as high as could be managed.[31] There it would stay until it rotted away. The scalp had been previously prepared. It was fastened to a deerskin-faced hoop and the hair redressed in Maricopa style, with a feather on top and white lines drawn across the long braids. Every morning for sixteen days the scalper had washed it while he bathed, in order [783] that by this purification it might become one of themselves, no longer an enemy. This accounts for the redressing in Maricopa style.

535 727 [302] A ring of participants was formed around the pole with the singer and his helpers beside it. The old women wore their finery, painting their faces always with a black mask-like stripe across the eyes like warriors painted for battle. The circle of women moved counterclockwise facing the scalp, clasping one another's hands. Some would point at the scalp; others throw dirt at it. They yelled and howled in mockery, pretending their own scalps had been taken. The old men outside their circle joined in the cries. Captive children were also made to take part, being stripped naked and forced by the women to run about in the circle. A child too small to run well had its arms squeezed till it screamed and was forced to run until it could barely stagger. The dance continued all day.

[31] The Pima annals mention the Maricopa tying an Apache corpse to a post (apparently distant from their village) where it was allowed to remain. On another occasion the Pima strangled an Apache captive and left her body tied to a post (Russell, *Pima Indians*, pp. 49, 50, 203). Browne in 1864 saw a "crucified" Apache near Maricopa Wells (*Adventures in the Apache Country*, p. 104).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

Maricopa
Yuma
Halchidhoma

Cigarettes were the old form in which tobacco was smoked. They were rolled in dried cornhusks (hence called haml'nk, "to roll up"), or less commonly, stuffed in sections of a reed (axta'-kasa'c, "soft reed") softer than common arrowreed (axta'). Both varieties grow near Maricopa Wells. These were never passed from one to another. Kutox had never heard of the use of pipes in ancient days: clay pipes came into use only after his birth in 1847–48. These had turned-up bowls and wooden stems made from a hollow stalk. The straight tubular pipe was unknown. Old men made such pipes (mukwl'n,^{4}), baking them like pottery.

No tobacco (u'u'v^{4}c) was cultivated by the Maricopa, in which they were one with the lower Colorado Yumans and differed from the Pima. Instead they commonly used a wild tobacco, uvâana'l,^{4}, "mesquite tobacco," so called because it grows on sandy hills in the desert beneath the mesquite trees. It is available in the early spring. When the plants were a foot tall, the leaves were plucked and dried in the shade. When they were double that height, they were no longer considered usable, and called in derision xataluwe'n,iclu'v^{4}, "Coyote's tobacco." Another tobacco was gotten from the Akwa'ala (akwa'l) by trade through the Cocopa, not from the Cahuilla (xakwi'tc), as noted below. This was called uvâsa'kc, "rotted tobacco." They were also glad to get tobacco from the Pima, who cultivated uvâxa'n, "real tobacco."[19]

According to Kutox, however, the Maricopa cultivated one variety of tobacco (uv^{4}); the Halchidhoma raised uvâxa'n, "real tobacco," while still on the Colorado. Apparently the Maricopa did not raise the plant from their own seeds, for "it was said that they always got the seeds from the Mission [Cahuilla] Indians"; and again that they got them from the Halchidhoma on visits to the Colorado. The latter is much more probable since the Maricopa probably had no direct contact with the Cahuilla. The reason for the association with this tribe is probably implied in the statement that "at the time of the creation, there was one tobacco plant standing there, ever growing. The people around took that. This is where the seed [all seed] comes from." The Cahuilla were named as the first tribe created at that time. It may well be that the Halchidhoma were merely intermediaries, for most of, if not all, the lower Colorado tribes did not cultivate tobacco.

The informant had heard of another variety, growing wild, "Coyote's tobac-

[19] The first and third are said to have yellow blossoms; specimens were unavailable.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

RY P 286 stretched upon the ground by means of stakes. Each alternate thread of the warp is passed round a piece of cane, which being lifted, opens a passage for the shuttle in the manner of a sley. The operator sits in the fashion of a tailor, and, raising the sley with one hand, with the other passes the shuttle, which is simply a pointed stick with the thread wound upon it, between the threads of the warp. The work is beaten up after the passage of each thread by the use of a sharp smooth-edged instrument made of hard wood. The operation of course progresses slowly; and from the length of RY P time consumed in spinning and weaving, they set a high price upon their blankets, asking for them ten or [887] [435] twelve dollars in money, or a new woollen blanket of equal size. The weaving is generally done by the old men.

P RY 286 291 The head-band or girdle consists of a white ground with a variety of figures of red, blue, and buff. The figures are angular, and, though they present a great variety, are all of one general character. The colored portions of these belts are made of wool, and the colors are quite brilliant. On examining the patterns on these bands, one is struck with their general resemblance to the figures on the ancient pottery found among the ruins of this country, a comparison with which will be made hereafter.

RY P 323 415 The pottery made by these tribes is all red or dark brown, the latter a blending of black and red. The articles made are very limited, though, perhaps, quite sufficient for their wants. In fact, they are the same as those made and in use by the Mexicans. They consist of ollas, or vases, of every size, the largest holding